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and turning heretics.' 'To be sure it is,' says he; 'what else?' 'And if the Catholic Bible wouldn't set them astray,' says I, 'I'm all right in my mind, and satisfied entirely now and evermore.' 'To be sure it wouldn't,' says he, 'when its the right one.' 'Well, your reverence,' says I, 'just one word more; when so many of the people is turning, and,' says I, 'there's Johnny Connor, and Tim Daly, and there's —' 'Don't talk to me about them,' says he, 'I don't want to hear of the likes of them.' 'Well, it isn't about them, your reverence,' says I, 'but about the rest of the boys that isn't gone yet; if its a bad Bible that's leading them astray, wouldn't it be the good thing just to give them the right one, and let them see the differ?' 'What's that to you?' says he, 'just mind your own duties, and hold your tongue.' 'But, your reverence,' says I, 'its fretting me to see the boys going, and its unsettling my mind; and if its the lying Protestant book that's doing it all, sure there would be nothing like the right Bible.' 'Mind your own duty,' says he, quite sudden, 'and don't be teaching your clergy; its always the way,' says he, 'the minute you think of the Bible, you begin to teach your clergy.' 'Sure,' says I, 'its not for the likes of me to teach anybody, let alone my clergy; but sure,' says I, 'I only want my clergy to teach me one thing.' 'What is it?' says he. 'Only this,' says I, 'is the Protestant Bible like the Catholic Bible, at all?' 'Not a bit of it,' says he, 'how could heresy be like the Catholic faith?' says he. 'Well, your reverence,' says I, 'there's many of the boys as uneasy as myself, when they see how things is going on, and the people turning Protestant; and if your reverence would only show us the two books, and let us see the difference, we would see then the reason of it all.' 'Is that what you are after?' says he, 'I'll put you from the likes of that,' says he; 'see how it will be with you,' says he, 'if I call your name from the altar!' 'And is that all the satisfaction your reverence will give me?' says I. 'Mind your duties,' says he, 'or I'll have satisfaction of you,' says he; and with that he rode off, looking as mad as you please."

"Deed and," said Pat, "if his reverence would only give us a little more satisfaction it might keep some of the boys from turning, for sure he ought to be able. But sure I tld you how it would be; and what will you do now, Jem?"

"Why, I can't rest in my mind, Pat, now more nor ever, till I find out why it is that reading God's Word should put every one astray, for it seems more unnatural-like than ever; and by this blessed light, since Father John won't give me any satisfaction about it, I'll try if I can't get some time of speaking to the Rev. Mr. Owens, the parson, and I'll ask him if he can tell me any satisfaction about it. Sure I know he will speak civil to me any way; and if he can't give me satisfaction, I'll not mind anything else he says, and there's no harm done."

And so they parted for that day; and if we hear anything more of what happened, we will tell it truly.

#### THE STATE OF DEPARTED SOULS.

It is a solemn and deeply-interesting inquiry, to any one who has ever lost a friend, whether it is in the power of the survivor to benefit the soul that is gone, or contribute to its happiness or spiritual rest. In every age, those who have believed in the immortality of the soul have speculated on the state of those who are departed and are no more seen; and before the coming of our Lord, the greatest philosophers of antiquity had exhausted speculation upon it.

Eusebius states that "Plato (who died 350 years before Christ) divided mankind into three states:—Some who, having purified themselves by philosophy and excelled in holiness of life, enjoy an eternal felicity in the islands of the blest, without any labour or trouble, which it is possible neither for words to express nor thought to conceive. Others, who have lived exceedingly wicked, and, therefore, seemed incapable of cure, he supposed were, at their deaths, thrown headlong into hell, there to be tormented for ever. Besides these, he imagined there were a middle sort, who though they had sinned, yet had repented of it, and therefore seemed to be in a curable condition; and these, he thought, went down, for some time, to hell too, to be purged and absolved by grievous torments, but that after that they should be delivered from it, and attain to honours, according to the dignity of their benefactors."

It would appear, also, from various passages in the ancient poets—for instance, Homer and Virgil—that the popular belief then was, that souls, in this intermediate state, might receive help from the prayers and sacrifices of the living; but whether the philosophers entertained a similar belief appears not to be equally clear, nor is it, perhaps, worth while to consider. We, who have the light of Christian revelation to guide us, must base our religious belief on something more substantial and satisfactory than the dreams of poetical imagination or the philosophical speculations of Plato or Socrates. And the solemn inquiry still remains, what does the Christian revelation make known to the faithful on this momentous question? That there is a heaven

for the holy, and a hell for the reprobate, is so plainly made known in the Holy Scriptures, that a child cannot doubt or mistake it. Whether there is a third place or state of being, where the sins committed here can be expurgated, either by personal suffering or the exertions of surviving friends, is the only matter capable of dispute among professing Christians, and has been for centuries, and still is, a leading point of difference between the Churches of Rome and England. We would approach this matter with the most anxious solicitude and reverence, as well as tender and sincere regard for the feelings and opinions of others on this momentous subject. Alas! who is there who does not feel conscious of failure of duty towards some one departed friend, at least, to whose happiness he would most gladly sacrifice anything which he was assured would contribute to it in the unseen world? and who can wonder that the popular belief in the efficacy of masses for the dead has been, and still is, the source of such abundant pecuniary profit to those privileged to dispose of them? The only wonder appears to us to be, that thousands of holy men, who have been ready to devote their lives to the welfare of their fellow-creatures, should not have voluntarily and without pecuniary payment, consecrated their lives to the holy purpose of relieving or shortening the torments of the faithful in the intermediate state of temporary punishment, the horrors of which, as described by theologians, cannot be thought of for a moment without shuddering. Who can think of purgatory—its flames, its torments, its wailing spirits, and tormenting fiends—and believe that when the spirit leaves the body it will plunge into something worse than cauldrons of boiling oil and molten lead, there to burn for months, and years, and centuries, till all its sin is purged away, either by suffering or the suffrages of surviving friends, and not be ready to make any sacrifice to alleviate and abridge the period of such torment? And who can believe that any pious priest could hesitate to perform as many masses as were needful for the souls of those who during life were under his guidance, merely because they were poor, or because money was not paid them for so doing? Much more wonderful (it seems to us) is it, that the Pope, if he really has the power of freeing souls from such a place of torment, should not at once do so, after the example of him whose benefits were prophetically described as granted *freely, without money and without price!*

Surely no good man would hesitate to rescue a fellow-creature in this world from the fire in a burning house, merely because he was too poor to pay him for it, or could, without incurring the execration of all good men, pause to bargain for the price of his assistance, before he would do anything in his power to save the victim. And is it credible that they who profess to be able, should be really *unwilling* to terminate, or even alleviate, the sufferings of those who are gone before? Alas! however, for poor human nature (or we should, perhaps, rather say *inhuman*), the truth is not only so, but far worse. Those who have been *actually paid* for saying masses for departed souls, have not always been honest enough to perform their part of the bargain. If Italian monasteries have not been grievously belied, they have not unfrequently purchased at Rome, absolution for their neglect to say masses for which they had received large sums of money, on the express condition that they should celebrate them for the souls of their founders or benefactors. The first indulgence granted in the Venetian States, was to the *Servites de Madonna*, in 1645; and it is well known, that in 1723, Pope Innocent XIII., by a single rescript, freed all the Augustine monks, the Dominican friars, the Carmelites, and several other bodies from the obligation of celebrating perpetual or daily masses for certain souls in purgatory, which they had *omitted*, till the arrears became enormous, on the terms of their saying instead one grand annual funeral mass, during the "Octave of the Dead," in one of their convents in each province, each monastery retaining, nevertheless, all the money which had been paid them for perpetual masses; he thereby also permitted them, by a commission composed of the monks themselves, to compound their liabilities as to other masses, by taking the present market price of masses as the measure of their obligations. So that the poor souls who had made a good bargain, and bought, perhaps, one hundred perpetual masses when they were cheap, thinking the contract was always to stand good, thus received only fifty when the market price was doubled."

Is it possible to believe that such unholy and inhuman frauds could ever have been practised on the dead? and can it be possible that Pope Innocent XIII. can have believed that his *indulgence* to the living *really* injured the dead? If it did not injure them, it must follow, necessarily, that the masses, if said, would not have served them, either by alleviating or shortening their sufferings; and if that be so, whether purgatory be a truth or a dream, we think the traffic in masses for the dead will soon be a less profitable one, even in impoverished Ireland. We shall resume this sad and serious subject in our next, and shall enter upon its consideration by the inquiry, what were the opinions of *St. Patrick* upon this deeply important question.

#### HYMN OF ST. PATRICK.

We now redeem the pledge which we gave in our first number, and present our readers with this Irish Hymn, the oldest undoubted monument of the Irish language extant, and which has never, we believe, before been printed, except in Mr. Petrie's valuable and elaborate essay on the History and Antiquities of Tara Hill, in the 18th volume of the Transactions of the Royal Irish Academy, a work of a very costly description, and inaccessible to the majority of our fellow-countrymen. It is taken from the celebrated *M.S. Liber Hymnorum*, preserved in the library of Trinity College, Dublin, and also in the British Museum, London—a manuscript which, in the opinion of Archbishop Ussher, who died in 1656, was in his time a thousand years old. It is written in that ancient dialect of the Irish, called *Beurla Feine*, in which the Brehon laws, and the oldest tracts in the language are written, and the orthography of the words varies so considerably from more modern productions, and so many of the words themselves have long become obsolete, that we have thought it may be acceptable to our readers to present them with a translation in modern Irish, carefully made by an eminent Irish scholar, for ourselves, as well as an accurate English translation, and the Latin one given by Mr. Petrie, for the satisfaction of the learned. As a record illustrative of the religious doctrines of St. Patrick, the Patron Saint of Ireland, we think it can hardly fail of being acceptable to all, whether they believe him to have preached Christianity in Ireland by a commission from Rome or not.

To enable our readers fully to appreciate the occasion on which this ancient document was composed, we must premise, that in the year 433 St. Patrick preached at Tara before Leogaire (or Laoghaire), then the supreme monarch of Ireland, on the celebrated hill of Tara, in the county of Meath, the chief residence of the Irish kings from the first establishment of a monarchical government in this country. The national convention or parliament was then assembled in that place, for the celebration of the great national festival of Tara, called "Baal's fire." The force with which St. Patrick urged upon them the truths of the Gospel, was such that, according to some accounts, the king himself became a convert to Christianity, and great multitudes of his subjects, including Dubtach, the arch-pope of the kingdom, and Conall, the king's brother, soon followed his example. Whatever may have been the immediate effect, the preaching of St. Patrick before King Leogaire, at Tara, is one of those facts on which all authorities concur, and for the sake of brevity, we give the condensed abstract of the matter, furnished by Dr. Lanigan.

After narrating the progress of St. Patrick during the years 432 and 433, until the approach of Easter, when he determined on celebrating that festival near Tara, Dr. Lanigan proceeds thus:—"On the following day, which was Easter Eve, St. Patrick continued his journey, and arrived in the evening at a place called *Ferta-fer-feic*, now Slane. Having got a tent pitched there, he made preparations for celebrating the festival of Easter, and, accordingly, lighted the paschal fire about night-fall. It happened that at this very time the King Leogaire and the assembled princes were celebrating a religious festival, of which fire-worship formed a part. There was a standing law that at the time of this festival, no fire should be kindled for a considerable distance all around, until after a great fire should be lighted in the royal palace of Temoria, on Tara. St. Patrick's paschal fire was, however, lighted before that of the palace, and being seen from the heights of Tara, excited great astonishment. On the king's inquiring what could be the cause of it, and who could have thus dared to infringe the law, the Magi told him that it was necessary to have that fire extinguished immediately, whereas, if allowed to remain, it would get the better of their fires, and bring about the downfall of his kingdom. Leogaire, enraged and troubled on getting this information, set out for Slane, with a considerable number of followers, and one or two of the principal Magi, for the purpose of exterminating those violators of the law." It was immediately before, and in anticipation of the imminent peril in which he was placed when approaching the stronghold of his Pagan enemies, that this remarkable hymn was composed by St. Patrick, and is said to have been sung by him and his followers as a defence against the plots that beset his path. It is familiarly known by the name of "St. Patrick's Armour" (*Loric Patrickii*), and is obviously a prayer for protection from the incantations of his Druidical opponents, who were determined on his destruction, and contains many internal evidences of its having been composed at a period, when Pagan notions of the power of the elements had not given way before the light of Christianity.

It is remarkable that the *Luireach Phadruig* is still remembered popularly in many parts of Ireland, and a portion of it is, to this day, repeated by the people, usually at bedtime, with the same superstitious confidence in its protecting power as, according to St. Evins, was placed in it previously to his time, in the sixth century.

The preface, which is ancient, but obviously more recent than the hymn itself, is as follows:—

## Hymn of St. Patrick.

Pátraicc do pone inn immun ro. In-aimpeir Coegairne meic Neil do rigneó. Fát a oenma h. dia dīden co na mancharib ap námoib in baip no batap in etapnoib ap na cleipcheib. Ocur ip lupech hippe inpo fpi himdegail cuipp ocur anma ap demnaib ocur duinib ocur dualchib. Cech duine nof geba cech dia co n-innichem leip i n-dia ni thairpifet demna fpi a gnuir. Dio dīden do ap cech neim ocur fopmar. Dio comna do fpi dianbar. Dio lupech dia anmain iap n-a étrecht. Pátraicc po chan po in tan do patu na hetapnaib ap a chinn o Coegairne, na digred do pilad chpeidme co Tempaig; comó annpín at cheppa fiaolucht na n-etapnade comcīp aige alca, ocur iapnoe ina n-diaio .i. benen. Ocur feth fīada a haimm.

Α Tompiug indiu niupt tpen togairm Trinoit.

Cpetim Treodataro foipin oendataro in dulemain dail.

Α Tompiug indiu niupt gene Cpipt co n-a bathiup, niupt-cprochta co n-a adnocul, niupt n-epirge co ppergabail, niupt comuó do bpiethemnar tpatha.

Α Tompiug indiu niupt gpat hipuphin in uplataro aingel, hi ppercipin eperige ap cern pochpa ce. In epnaigtheib huapal athpach i cairchetlaib patha. hi ppaiceptaib appal, in hiperaib fuirmedach, in endga noem ingen, hi ngnumaib fep fipean.

Α Tompiug indiu niupt nime, poillre gpeine, etprochta pnechta, ane thened, dene lochet, luathe gaethe, pudomna mapá, cairipem talmain, cobpamecht ailech.

Α Tompiug indiu niupt de dom luamapacht, cumachta De dom chumgabail, ciall De domm imthup, porc De dom peimcīpe, cluar De dom eprecht, bpiachap De dom eplabpai, lam De domm imdegail, intech De dom pemthechtap, pīath De dom dīden, pochpaite De domm anucul, ap intledaib demna, ap aplaigtheib dualchet, ap ipnechtaib aicno, ap cech nduine mīour thiarap-tap dam i ceim ocur in ocur i n-uathed ocur hi pochpaite.

Tocuiup etpum thpa na huile nept po fpi cech nept n-amnar n-etpocap fpipti dom chupp ocur domm anmain, fpi tinchetla paibpache, fpi dubpectu gencluchta, fpi paibpectu hepetecda, fpi himcellaet n-olachta, fpi bpiecta ban ocur gobano ocur opuao, fpi cech fip a pa chuiliu anman duini.

Cpipt domm imdegail indiu ap neim, ap lopcuó, ap baóuó, ap guin, conomchapi ilap pocpaice.

Cpipt lim, Cpipt pium, Cpipt im degaid, Cpipt innum, Cpipt ipum, Cpipt uapum, Cpipt verpum, Cpipt tuathum, Cpipt illiup, Cpipt ipiup, Cpipt i nepur.

Cpipt i cpīouu cech duine imm impoóda, Cpipt i n-gin cech oen podom labpachap, Cpipt in cech pūp nom verpaedap, Cpipt in cech cluar podam chloachap.

Α Tompiug indiu niupt tpen togairm Trinoit. Cpetim Treodataro foipin oendataro in dulemain dail.

Domini erp palup, Domini erp palup, Chpipti erp palup, palup tua, Domine, pīp remper nobīpum.

## PREFACE.

"Patrick composed this hymn. In the time of Leogaire, the son of Nial, it was composed. The cause of its composition was, to protect himself with his monks against the enemies unto death who were in ambush against the clergy. And this is a religious armour to protect the body and soul against demons, and men, and vices. Every person who sings it every day, with all his attention on God, shall not have demons appearing to his face. It will be a protection to him against every poison and envy. It will be a safeguard to him against sudden death. It will be an armour to his soul after his death. Patrick sang this at the time that the snares were set for him by Leogaire, that he might not come to propagate the faith to Temur; so that it appeared to those lying in ambush that they were wild deer, and a fawn after them, that is Benen. And *Feth fīadha* is its name."

Do fuapap aniu neapt tpeán! guide na tpinóite, cpeideam tpi peappan acap admaíl aonóacta an cpuit-eópa ionmaine.

Do fuapap aniu, neapt beapta Chpipt acap a baipre; neapt a chpoóda acap a adnaicte; neapt a eperige acap a óla ap neam; neapt a éiaetana do bpietamnar laé an bpaá.

Do fuapap aniu neapt, i n-gpáó huphin, i n-úmalóio aingel [i bpiotála na n-archaingel]\* a paóileactain éip-erige pá cómaip luaióacta, a n-upnaigte uapal aepac, a tpaipngipeact páide, a pēanmónta na n-appol, a n-óúe paet fuirmedeet, a n-glaine ban, a n-gníomaib pēap pīpén.

Do fuapap aniu neapt nime, poillre gpéine, gile pneaet,† aóibneap teneó, déine laprac, luaité gaóite, doimne mapá, pēapmaigeact talmain, daingne caprac.

Do fuapap aniu, neapt dé dom ptiúpúgáó, cumáet dé dom chongbáil, ciall dé dom tpeórágáó, pūil dé dom paire, cluar dé dom éirteact, bpiatar de dom teagap, lám dé dom cópam, plige dé pómam, pīath dé dom díden, cáipdeap dé dom anacal; ap innleadaib deamain, ap aplaetiaib dubaile, ap pōpmaoiaib aigneaó, ap gac duine pmaoineap ap mo leagáó, a g-céin ip a n-gap uaim, do beagán nó do mópán.

Do cuipēap, tpa, na huile neaptapa eiop mé acap gac neapt naímdeamail, eoprócapieac do teangmódaó dom cópp nó dom anam; a gcoinne tpaipngipeetiaib páide paóda, a gcoinne dubneaet págánaet, a gcoinne paob-pecta eipioet, a gcoinne timceallaet ioolact; a gcoinne pīeóga ban, acap gobann, acap opuao; a gcoinne gac pīp do tpuailpēao anam duine.

Cpipt dom anacal aniu, ap neim, ap lopcaó, ap bádaó, ap guin; nó go bpaóaim iomaó luaióeacta.

Cpipt liom, Cpipt pómam, Cpipt am diaó, Cpipt ionnam, Cpipt pūm, Cpipt op mo cionn, Cpipt dom deip, Cpipt dom éli.

Cpipt i liup, Cpipt i niup, Cpipt i n-epur, Cpipt i cpóide cach duine do pmaoineap opam; Cpipt i m-béal gac duine lahapap opom, Cpipt in gac pūil dá bpeácpaio opam, Cpipt in cach cluar da gcluinpíó me.

Do fuapap aniu neapt tpeán, guide na tpinóite, cpeideam tpi peappan acap admaíl aonóachta an cpuit-eópa ionmaine.

Domini erp palup, Domini erp palup, Chpipti erp palup, palup tua, Domine, pīp remper nobīpum.

\* Attendance of the Archangels.—London copy.

† Eopóet epcá brightness or whiteness of the Moon.—London copy.

## LATIN TRANSLATION.

Ad Temoriam hodie potentiam præpollentem invoco Trinitatis.

Credo in Trinitatem sub unitate numinis elementorum. Apud Temoriam hodie virtutem nativitatis Christi cum eâ ejus baptismi, virtutem crucifixionis cum eâ ejus sepulture, virtutem resurrectionis cum eâ ascensionis, virtutem adventus ad judicium æternum.

Apud Temoriam hodie virtutem amoris Seraphin in obsequio angelorum, in spe resurrectionis ad adipiscendum præmium. In orationibus nobilium patrum, in prædicationibus prophetarum, in prædicationibus apostolorum, in fide confessorum in castitate sanctarum virginum, in actis virorum justorum.

Apud Temoriam hodie potentiam cœli, lucem solis, candorem nivis, vim ignis, rapiditatem fulguris, velocitatem venti, profunditatem maris, stabilitatem terræ, duritiam petrarum.

Ad Temoriam hodie potentia Dei me dirigat, potestas Dei me conservet, sapientia Dei me edoceat, oculus Dei mihi prævideat, auris Dei me exaudiat, verbum Dei me disertum faciat, manus Dei me protegat, via Dei mihi patefiat, scutum Dei me protegat, exercitus Dei me defendat, contra insidias dæmonum, contra illecebras vitiorum, contra inclinationes animi, contra omnem hominem qui meditetur injuriam mihi procul et prope cum paucis et cum multis.

Posui circa me sane omnes potentias has contra omnem potentiam hostilem sævam excogitatem meo corpori et meæ animæ, contra incantamenta pseudovatum, contra nigras leges gentilitatis, contra pseudoleges hæreseos, contra dolum idololatriæ, contra incantamenta mulierum et fabrorum ferrariorum et druidum, contra omnem scientiam quæ occæcat animum hominis.

Christus me protegat hodie contra venenum, contra combustionem, contra demersionem, contra vulnera, donec meritum essem multum præmii. Christus [sit] mecum, Christus ante me, Christus me pone, Christus in me, Christus infra me, Christus supra me, Christus ad dextram meam, Christus ad lavam meam, Christus hinc, Christus illinc, Christus a tergo.

Christus [sit] in corde omnis hominis quem alloquar, Christus in ore cujusvis qui me alloquatur, Christus in omni oculo qui me videat, Christus in omni aure quæ me audiat.

Ad Temoriam hodie potentiam præpollentem invoco Trinitatis. Credo in Trinitatem sub unitate numinis elementorum.

Domini est salus, Domini est salus, Christi est salus, salus tua, Domine, sit semper nobiscum.

## ENGLISH TRANSLATION.

"At Tara (Temur), to-day, I invoke the mighty power of the Trinity. I believe in the Trinity under the unity of the God of the elements.

"At Tara, to-day, [I place] the virtue of the birth of Christ with his baptism, the virtue of his crucifixion with his burial, the virtue of his resurrection with his ascension, the virtue of the coming to the eternal judgment.

"At Tara, to-day, [I place] the virtue of the love of Seraphim, [the virtue which exists] in the obedience of angels, in the hope of the resurrection to eternal reward, in the prayers of the noble fathers, in the predictions of the prophets, in the preaching of the apostles, in the faith of the confessors, in the purity of holy virgins, in the deeds of just men.

"At Tara, to-day, [I place] the strength of heaven, the light of the sun, the whiteness of snow, the force of fire, the rapidity of lightning, the swiftness of the wind, the depth of the sea, the stability of the earth, the hardness of rocks [between me and the force of paganism and demons].

"At Tara, to-day, may the strength of God pilot me, may the power of God preserve me, may the wisdom of God instruct me, may the eye of God view me, may the ear of God hear me, may the word of God render me eloquent, may the hand of God protect me, may the way of God direct me, may the shield of God defend me, may the host of God guard me against the snares of demons, the temptations of vices, the inclinations of the mind, against every man who meditates evil to me, far or near, alone or in company. I place all these powers between me and every evil and unmerciful power directed against my soul and my body (as a protection) against the incantations of false prophets, against the black laws of Gentilism, against the false laws of heresy, against the treachery of idolatry, against the spells of women, smiths, and Druids, against every knowledge which blinds the soul of man. May Christ to-day protect me against poison, against burning, against drowning, against wounding, until I deserve much reward.

"Christ (be) with me, Christ before me, Christ after me, Christ in me, Christ under me, Christ over me, Christ at my right, Christ at my left, Christ at this side, Christ at that side, Christ at my back. Christ (be) in the heart of each person whom I speak to, Christ in the mouth of each person who speaks to me, Christ in each eye which sees me, Christ in each ear which hears me.

"At Tara, to-day, I invoke the mighty power of the

Trinity; I believe in the Trinity, under the unity of the God of the elements.

"Salvation is the Lord's, salvation is the Lord's! salvation is Christ's! May thy salvation, O Lord, be always with us."

## THE HARP OF ERIN.

The harp that once thro' Tara's halls

The soul of music shed,

Now hangs as mute on Tara's walls,

As if that soul were fled.

So sleeps the pride of former days,

When glory's thrill is o'er;

And hearts that once beat high for praise,

Now feel that pulse no more.

No more to chiefs and ladies bright

The harp of Tara swells;

The chord alone that breaks at night,

Its tale of ruin tells.

Thus freedom now so seldom wakes:

The only throb she gives,

Is when some heart indignant breaks,

To show that still she lives.

MOORE.

## TO CORRESPONDENTS.

All letters to be addressed to the Editor, 9, Upper Sackville-st.

No anonymous letter can be attended to. Whatever is sent for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee for his good faith.

As the expense of the publication is necessarily heavy, prompt Subscriptions are earnestly solicited, which our friends will observe, are payable in advance. The amount may be forwarded either in postage stamps or a post-office order, payable to Mr. Wm. Curry, Upper Sackville-street, Dublin.

Contributors will be good enough not to consider that their communications have been disapproved of, or will not be ultimately inserted, because they do not appear immediately in our pages. The nature of our undertaking will afford an obvious explanation why delay may, sometimes, be unavoidable.

Press of matter in our present number reluctantly obliges us to postpone the insertion of several valuable communications, as also advertisements. The challenge in our first number has not yet been responded to.

## The Catholic Layman.

DUBLIN, FEBRUARY, 1852.

WE have already stated, in our first number, the manner in which we propose to deal with the important questions about which the Church of Rome and the Church of England and Ireland are divided. It is our earnest desire to lay aside all prejudices, and all party feeling, and apply ourselves to seek for truth, for ourselves and for others, and to embrace it on whichever side it may be found. We have promised, and it is our earnest desire, to do this in a spirit of candour, with our hearts prepared to embrace the truth; and in a spirit of love and charity to those who may be found to differ from us.

We have already had much reason to hope, that our undertaking has been received in a corresponding spirit by men of various political and religious parties; and it is our greatest desire, in this number, at once to prepare the way for such a consideration of the subject, and to give good ground of confidence to men of all parties, that we are anxious and able to consider such subjects in the spirit of impartiality, kindness, and charity, which we have proposed.

It has ever appeared to us, that one great cause of the evils which spring from religious controversy—one of the greatest reasons why it does not tend to bring men more to an agreement in the truth, is this: that, on both sides, men are too forward in charging their opponents with what they suppose them to hold, instead of taking due pains, and candidly inquiring from their op-

ponents themselves, what they do really hold. While such a course is followed on both sides, or on either side, no real good can be expected from discussion. If I say to a man, you believe such and such follies or absurdities; and if he be conscious to himself that he does not believe those things, he thinks me either a slanderer or a fool: and he will not think himself called on to consider the arguments or reasons which I produce. And he is right; for each man knows what he himself believes in his own mind, better than any other man can know it; and no man can be called on to consider reasons for disbelieving what he himself already disbelieves.

We are persuaded that most men who are ranged on opposite sides in controversy, if they would each take pains to learn what the other really thinks, would find that they agreed with each other more than they supposed at first. And they would then be much more disposed to discuss fairly with each other, the things in which they really differed; because they could then avoid giving each other that needless and unjustifiable offence, which makes men unwilling to consider each other's arguments.

Our present object is to take out of our way such obstacles as these—to prepare for understanding each other: to lead to such a statement on both sides, as may give the greatest hope and the best opportunity of honestly considering each other's arguments about those things in which we really differ.

It is our conviction, that both parties have erred in attributing to opponents what they did not really hold; and that each party has thus been hardened against considering the reasoning of the other.

We give precedence here to Roman Catholics; we give a list of some of the things which they have been charged with holding. We ourselves give no opinion here, whether these things have been justly charged on them or not. We invite Roman Catholics to say that for themselves. We desire to know what they do really believe; and we desire that Protestants in general should understand it. We may hereafter treat in the same way some of the things which Roman Catholics charge members of the Church of England and Ireland with holding; but in this article we confine ourselves to charges made against Roman Catholics.

First. They are commonly charged with holding transubstantiation: and they who bring this charge generally undertake to say what Roman Catholics understand by transubstantiation, instead of letting Roman Catholics state it for themselves.

And they explain it thus—They say that Roman Catholics believe, that when the words of consecration are spoken over bread and wine by a priest, the whole substance of the bread is changed into the whole substance of the body of Christ, and the whole substance of the wine is changed into the substance of his blood; so that if any man should say that the consecrated bread is indeed the body of Christ, but that the substance of bread remains *along with the body of Christ*, that man is accursed.

They further charge Roman Catholics with believing (what seems quite contrary and inconsistent with the part of the charge already given above), that the *consecrated bread* is both the body *and the blood, too*, of Christ; and that the consecrated wine is not only the blood of Christ, but *the body* of Christ, too. Here, Roman Catholics are charged with believing things that contradict each other; for how can the bread be changed into the body, and the wine be changed into the blood, and yet, the bread by itself be *both the body and the blood*, and the wine also be both the body and the blood? Surely there cannot be many who believe *both* of the things thus charged on them.